

THE

42

ROUND-HEADS

CATECHISME:

OR

The Newer Catechising
the Anabaptists, Puritans, Seperatists,
and well-affected under
the name of Round-
Heads.

With their joynt Answer
to the same.

LONDON,

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THE
ROUND-HEADS
Catechisme.

Question.

W *H A T* are your
Names?

Answer.

Round-Head.

Q. *Are you all of that name?*

A. Yea.

Q. *Who gave you that
name?*

A. Our backbiters, and

A s flanderers

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slanderers, in our infamy,
wherein, we were made won-
derlings to wordly-wise, a
jeering-stocke to fooles, and
inheritors of the scorne, and
reproch of all the rabble of
the Antichristian Kingdom
of darknesse.

*Q. How came you to be all of
that name?*

*A. Because our backbiters
and slanderers would have it
so, as others that will not an-
swer for a Child, except they
may have the name.*

*Q. Was it without your fa-
thers consent?*

A

A. Yea.

Q. *Would your Fa: then have had you called Anabaptists, Separatists, Puritants &c?*

A. No, but our backbiters and slanderers, were different about them, but agreed on the name Round-head for us all.

Q. *What did your backbiters, and slanderers, then against you?*

A. Their practises did promise three things to our shame: First, that they will make us as Odious as they can: Secondly, that they will

A 3

worke

8
worke our destructiō, if they
can: Thirdly, they wish
God would dam them, if
they do not what they can
to destroy us.

*Q. Doe you not think that
you may beleee these promises
and feare their threatnings?*

*A. We doubt not but they
intend to performe all their
wicked promises, and doe
what they can against us; but
we beleeve God, who have
promised to deliver us; and
therefore we will by his grace,
not feare them that can but
kill the body; but we pray
God*

God if it be his will, not to
 dam them, as they ignorant-
 ly wish; but overcome
 them by his love, and keepe
 them from damnation, for
 his glory, & their comfort.

*Q. But your enemies are ma-
 ny in number, and great in
 power, and are violently bent
 against you, how shall you escape?*

*A. If God be our friend, as
 he hath promised, and we be-
 lieve, whom shall we feares;
 for neither Achitophell, nor
 Judas, the Irish Rebels, nor
 mad men in the North, the
 Cavaliers, nor Lordly Pre-
 lates*

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lates with all their strength, although as great as the leaven headed beast can make it, can hurt us.

Q But what if the King be your enemy, will you not feare him?

A. We are taught to honor and obey him, and also to pray for him, as Gods chiefe Magistrate and steward over us all, which by Gods grace we do, and purpose constantly to do; in which consideration, we have no cause to feare his Majesty, for can we think he will harme us, if we
doe

doe well. 1. Peter, 3. 13.

Rom. 13. 3.

Q. Can nothing hurt you,
what strange creaturs are you.

A. Persecution cannot for
it is our livery or cullers to
shew whose souldiers we are
and under whom we fight;
the way to hurt us, is to let
us have ease, for we are as
Cammamill, the more it is
trod on, they say, the sweter
it smells and the better it
growes.

Q. But will your confidence
hold thinke you, will not the
feare of prisons, Pillories, losse

A 5

LO
of eares, hanging, burning,
or other torments bring downe
your courage.

A. If it were of our owne
making and set upon our
owne sandy foundation no
dout but it must needs come
downe, but if our God have
made our confidence and
founded it on the rock and
chiefe corner stone Iesus
Christ, we doubt not but
through his strength it will
stand firme as Mount Sion
that cannot be remooved.

Q But I heare his Majestie
conceives you are his enemies

& plot mischief against him.

A. No doubt his Majesty may so conceive of us, believing those that give false information of us, but if his Majesty read his *Cronicles*, he shall finde us as innocent, and harmelesse as *Mordecai*, and the *Jewes* whom *Haman* got commission to destroy, as the *Prelats* and *Papists* would do us.

Q. What is the reason they tax you with nothing but your private meetings & preaching in *Tubs*, and not baptizing your *Children*, and not coming

to Church, and the like ?

A. Because they cannot tax us with publick ryotous combustions, drunken quarrells, nor trayterous laying Tubs of Gun powder under Parl: so that they through Gods goodnesse, as Daniels enemies know, that they shall finde nothing against us, except concerning the law of our God

Q. But they say, you preach in tubs and hollow trees, is that true or no ?

A. I say to you, as Phillip to Nathaniell, come and see: but

but they do not tell you, they saw, and heard us preach in Tubs; for they be none of our Auditors, that speak so of us: but because their priests preach in Pulpits, they thinke it must be in some round thing, else tis no preaching: and in houses, Tubs are more frequent then pulpits.

Q. But they certifie his Majesty, that you are the great disturbers of the Peace, & the cause of this unnaturall War, and so destructive in his Kingdom.

A. If our owne mouth or pen
 iustifie us, it is nothing; there-
 fore we are willing to have our
 actions tryed by the unerring rule
 of the word of God. Obedience,
 whereunto we hope is not dis-
 tructive to a Kingdom, although
 the Prelats, as *Hannu*, would
 worke our distrustion; because
 we dare not in conscience bow to
 them as *Mordecai* durst not to
 that agagit, *Hester*. 3. 2. But I
 hope you cannot forget, that the
 Prelats were the first beginners
 of these troubles, by urging
 their Service-booke upon the
Scots; for resisting whereof, they
 stirred up his Maiesty by relation,
 to raise an army against them,
 which fire of theirs then kindled,
 their

their practise have bin to their
 power, to blow and encrease e-
 ver since, and we hope, you will
 not say, that we help forward
 their wicked designs, for we op-
 pose them, & all their Ministers,
 and their way, and entrance into
 office, and Ministry, to be all Anti-
 christian: and therefore we,
 especially *Anabaptists*, and
Seperatists, as we will not heare
 them, so neither shall they tast of
 our tithes, or offrings, till they
 approve themselves the ministers
 of Christ, by his word, and then
 we promise to pay them all, for
 time to come, and make up what
 they thinke is behind; and that
 we by the help of God, although
 we be weake in regard of human
 learning

Learning, yet we will at anytime
 account it our priviledge to dis-
 pute the cause with any of them,
 before either godly Magistrats,
 or Christians from the word of
 God, although indeed our Bro-
 ther *Puritan* and vvell affected,
 are not altogether cleere for this
 but we conceive, they can-
 not approve themselves Ministers
 for Christ nor for his People but
 for mony for tithes, for honors,
 pleasures and ease, they have
 mens Persons in admiration, for
 these advantages, and so with
 fained words, they make Mar-
 chan life of them: but if there be
 a flock a hundred miles distant
 that have a warmer fleece, and
 sweeter milke, to cloth and feed,

I meane a greater benefice, then
 let who will looke to their flock,
 over whom indeed, not Christ,
 but Antichrist made them over-
 seers. Whereas, our Ministers
 of Christ, if we give them no-
 thing, they will aske us nothing;
 but will worke vvith their own
 hands, according to *Pauls* ex-
 ample and rule. *Acts*, the 20. 34.
 35. and vvill not only teach us,
 but also Minister to our vvants:
 if we have more need, and count
 it their happinesse vvhen they
 can do Gods people either spiri-
 tuall or temporall good, and if
 you say they knowv not the ori-
 ginals nor the tongues, & have
 not the vvrightings of the Fa-
 thers, nor long time of study: and
therefore

therefore they cannot be the Ministers of Christ. We answer, Christ have promised to teach them, and they can study as well at their callings as antichrists Ministers in their studies, or great Libraries. Else judge the tree by the fruit, the workeman by the worke, see if there be more Idolaters, adulterers drunkards, thieves, extortioners covetous, blasphemers, or liars amongst us or them. Although we have no cause to boast for if we in the least be free of any of these sins, no thanks to us but to him that workes the same againe if they preach Christ with *Paul*, they will with him acknowledge themselves our servants for
his

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his sake. Then if they be our ser-
vants for his sake, then they vwill
not require vvages of us. Then tis
for the vvages sake, Christs Mi-
nisters have a holy scorne to
come to us for vvages for their
vvørke.

Or muchlesse to bargain
for any, It although indeed his
people know that it is their
duty not to see any poore mi-
nister of Christ want neces-
saries, his law is a law of
love not of ungratefulnesse
to the messengers of Christ,
whome you may know by
these markes, 1. They come
in

in by the door, & not climbe
 up any other way, *Ioh. 10.*
 1.2.2 They have his hand in
 his word to their testimony,
 which who so hath we will
 acknowledge to be the mini-
 ster of **Christ**, thus master
Newter I am bold to tell
 you, that I hope if his Ma-
 jesty or any of his freinds did
 know the truth of us, they
 would not thinke so hardly
 of us.

Master Newter,

Indeed I thinke so, but
 what shall you doe in this
 case.

An-

Anabaptist.

I will confere with my brethren and speake with you againe.

Seperatist.

What is best to do herein.

Anabaptist.

For my part, I conceive it is best to follow *Hesters* example, if not fast three dayes & 3. nights, yet to seek God in our severall Churches or Assemblies in an extraordinary manner, as she did, seeing we are in extraordinary danger as she then was and her people,

people.

Puritane

It were very good, but alas we feare if our enemies shou'd know it they would pull downe our houses over our heads as they have done by some already.

Anabaptist

If our wayes please the Lord he will make our Enemies at peace with us.

Seperarist

But how comes this enmity.

Anabaptist

Truly some thinke from
our

our selves by being so private in our meetings, if it be so brethren, our affliction is Iust upon us, for we conceive it fit to let all heare that will and the more come to heare us the more we'l come, how say you brethren do not you allow the same to which all answer yes, then brethren we will print the same, that they may know our minds, for it may be they do not think so, the answer of all 'tis our desire; for they are flesh of our flesh, and bone of our bone, of the lost stock of *Adam* as
 we

we were, and are by nature.

And we were as they yet are blind and could not see our lost condition, as they now cānot till Iesus Chritt found us and brought us into his way, and now let us in love pray him to bring them in to his way also, and then they will walke with us in the same, & we with them in all godly mutuall love and kind behaviour, and cariage each to other, and so our God shall have glory and our selves comfort and edification.

For truly they that hate us most
and

and most cruelly persecute us, do
 not more by us then we our selves
 the best of us naturally did and
 would do any that love God and
 his wayes. But if as our Saviour
 commanded us, we let our light
 shine before men, then they seing
 our good worke will be sooner
 wonne to be in love with our
 vvayes then by hearing our good
 words and so glorify our father
 which is in heaven. Then vve
 returne to you our brethren ac-
 cording to the flesh to certify
 you that as we are bound to obey
 God in walking according as he
 requireth us in his w rd, so we
 are not onely content that where
 as you may conceive, that we
 meete for evill practises, you
 would

would come and see but also to report of us and do by us according as you see our practice deserve, for God teacheth us, that they that do truth are willing that their deeds should be made manifest *Iohn* the 3. 20. Whereas they that do evill hate the light that should manifest their actions. and when you see our actions and practise to be good whereas yet you by report Iudge it to be evill we doubt not but God will move you to speake of us and do by us according as you shall see, not according as you have heard at the report of slanderers.

For indeed we beleve there are many that speake evill of our way that would not if they knew the truth

truth of it, and so they speake e-
vill of what they know not, there-
fore freinds we are resolved to
do what God require of us, and
not to hinder any that would be-
hold our practises, seeing our God
sayes who shall harne us, if we
do well, and therefore seeing that
God requires of us if we be
converted to strengthen our bre-
thren, and seeing againe, that the
hearts of Kings are in the hands
of God, as the rivers of waters,
and he turnes them which vway
soever it pleaseth him and see-
ing he hath said, vwhen a mans
vwayes please the Lord he mak-
eth his enemies at peace with
him; and againe seeing some of us
have seen, that God hath veri-
fied

fied this truth in some of our ex-
 perience, some that have come by
 their ovvne confussion, intending
 our hurt, God hath met them
 then, for their and our good; and
 thus vvhē vve desire to cleere
 us before God and all men, that
 vve in love to our brethren, and
 all men and vvomen in the vvorld
 vve desire and endeavoure to
 please God and do good to all,
 that if they yet hate us, it may
 after truly be said they hated us
 without a cause.

F 7 N 7 S.

Then

THen Brethren, let us not
 avenge our selves, but re-
 member the Counsell of
 Christ; if thine enemy hun-
 ger, feed him: if he thirst,
 give him drinke. And that
 of *Paule*, be not overcome
 of evill, but overcome evill
 with good. then whatsoever
 their tounge say, their confi-
 science will cleere us. Thus
 when all men and woman see
 that our practises are accor-
 ding to the rule of God, and
 his perfect law of love, they
 will say the aspersions that
 have been laid upon us, have
 bin without a cause Then



VHo veri'y beleeveth
that if he might be
heard that God would shew
by him a way of deliverance
of this City and places yet
unp'undered in a way very
acceptable to God and ac-
ceptable to all his Majesties
subjects, except such as are
p'p'able op'osers of King &
Parliament, if they can but
believe that God can declare
secrets by them that feare
him, as well as reveale his se-
crets

crets to them that feare him
Pfal. the 25. 14. and that he
 will not only make it apeare
 possible but also very proba-
 ble and very cheape.

! But remember the woman
 that would not come to
 Christ till all her money
 was spent upon Physitians
 but doe not follow her ex-
 ample but remember some-
 times the waters of Iordā are
 beter then *Abana* and *Phar-*
phar to clense *Naaman*, som-
 times *Dauids*, sling the *Sauls*
 sward and coat of male,
 and gidions Lampes pitchers
 and

and Rams hoines beter then
all the weapons and strength
of the host of *Median*.

*Who can also informe any be-
nest man in his honest cause
what todo in most common cau-
ses or suits of Law and shew
how he may do for his best ad-
vantage against his adversary
for nothing*

The author dwell's in An-
gell alley in whit-Chappell.

Also he will be thankesfull to you, if
you will buy of him good peni-
worths of Sugar, Spices, or small
wares.

FINIS.

A circular stamp of the British Museum, featuring a crown at the top and the words "BRITISH MUSEUM" around the perimeter.

